

# DIRECTIONS

for the ~~Education~~  
of a ~~Young~~  
Prince.

1693

# EDUCATION

OF A

Young Prince.

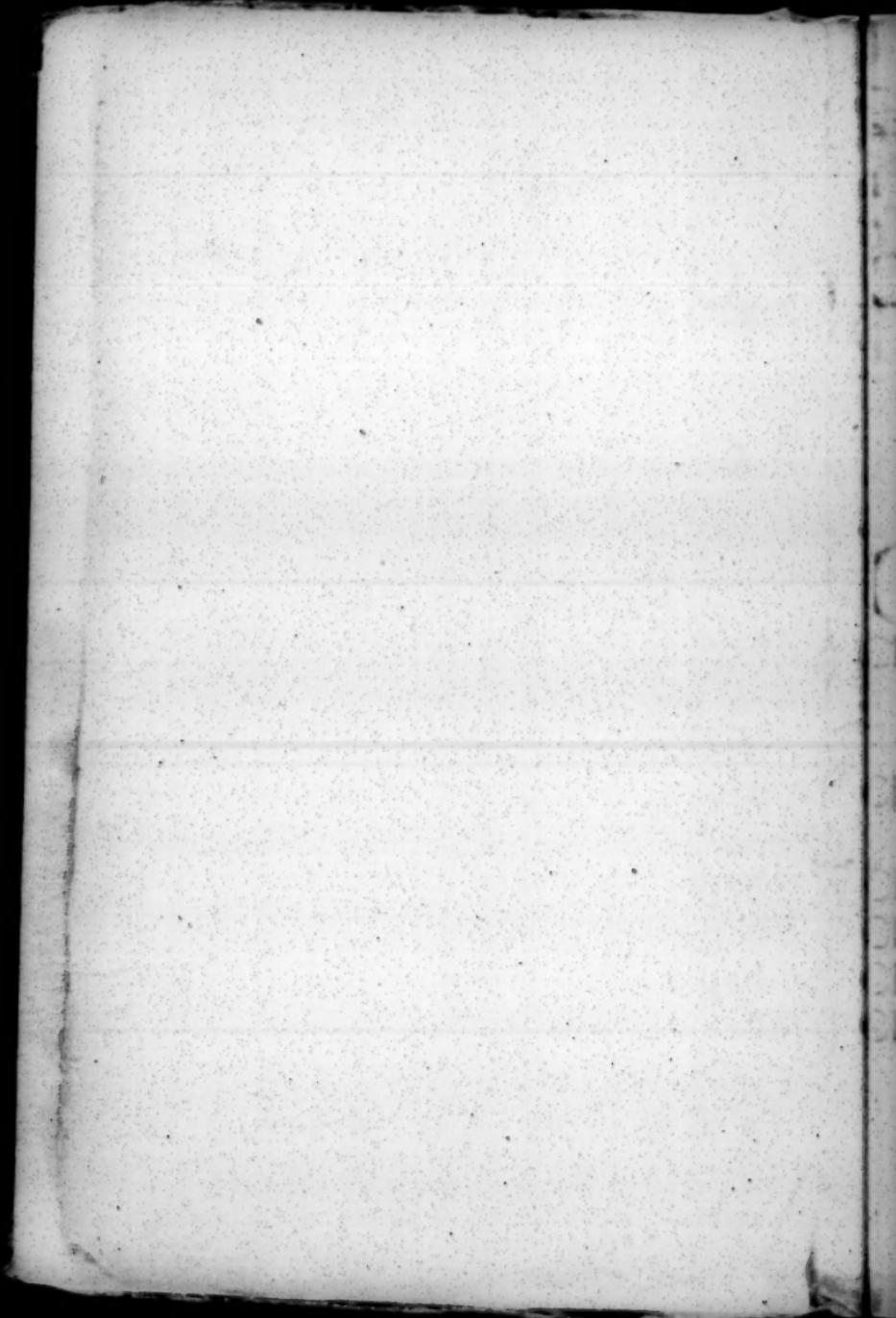
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Translated out of French.

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L O N D O N ,

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# DIRECTIONS FOR THE EDUCATION OF A Young Prince.

## CHAP. I.

*Of the Education of a Prince.*



AN is the weakest of Living Creatures, and the most difficult to be brought up; especially a Prince, though he seems to have all advantages

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on

## ¶ Of the Education

on his side. He is made by his Creator of matter no less frail than the Clown, both born infirm and naked; but the Prince is received with acclamations of Joy, bravely lodged, wrapt up in warm Cloaths, with great care, compass'd in with Skreens and Hangings, a Nurse provided to give him suck, skilful Women to swaddle, rock, and carry him, with Physicians to over-see his and his Nurses health; all strive who shall do him service. The poor little Clown makes his first entry to the World in a Cottage, where there is scarce room enough to shut the Doors, or the Window, or to kindle a smoaky fire with green Wood; he is wrapt, not according to his need, but after his

## of a Prince.

his Mothers ability; who, as soon as she riseth from Child-bed, returns to her work, and carries the Child with her, to gleaning or weeding; where it lieth on the ground exposed to all the Injuries of the Air. Who would believ but that this tender infant-creature should perish immediately, and that the Prince would come on and thrive apace, being so tenderly look'd to? Yet Experience shews, that for the most part, the little Cottager runs alone at the years end, and the Prince can hardly stand alone at the end of two. Of which the reason may be, that all which happens to the one, serves to make him stronger; and to the other, to make him a little weakling. The Prince is so

4 Of the Education

well tended, that the smallest things offend him ; the opening of a door makes him catch cold, a little noise wakes him in a fright : the other is so us'd to the Wind, Rain, and Sun, that nothing makes him Rheumatick ; he sleeps better on a Turf when it thunders, than the Prince in his soft warm Cradle, in the greatest silence. The great advantage of the little Rustick is, That his Mother is his Nurse, who loves him with a Natural Affection ; her Milk is not so apt to be troubled as that of the Prince's Nurse ; for she leads an innocent country life, without ambition or covetousness ; feeds soberly with a merry heart, and hath no need of Clysters, or Cassia to refresh her : But the

the Prince's Nurse being mercenary, her End is her own Interest; as soon as she comes to Court, she changes her Diet and her Manners, grows fat with good Chear, and proud with the Gifts and Courtings of Great Persons, and becomes insupportable to those that serve with her; half the time she is either angry or frightened; for the Great Ones & the Physicians give her a thousand alarms; one while her Milk is too hot, another time too cold, or not plentiful enough; and many times they dry up her Milk with fear.

But let us endeavour to find a Nurse for our Prince young and healthful, of a sweet and pleasant Humour; one that hath seen the World a little,

B 3 that

## 6 Of the Education

that the presence of Great Persons may not disturb her: Let her not be angred nor frightened, let her Diet be sober, and though somewhat mended from what she had at home, yet as near it as may be: Let there not be too many Women to serve with her, lest that bring wrangling and confusion. Of so many Heads you shall scarce find two of the same opinion; and among so many, some may be careless, and endanger to put a Leg or an Arm out of Joynt: in great Houses many are defective in their Limbs and Stature, it may be, because they run more hazards than others do. A Prince standing in more need of strength than any of his Subjects, for whom he often ought

wake when they sleep, and their welfare depending much upon his Health and Life, he ought to be so bred, that he may be more robust, sturdy and patient than any of his subjects, if it were possible: for which end much of that usual tenderness of their breeding which makes them delicate, wilful, and impatient, ought to be abated.

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## 8 Of preparing a Prince

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### CHAP. II.

*of preparing a Prince to Good  
Habits in his first Infancy.*

**A**Lthough Man be a reasonable Creature, he is more led by Sense than Reason in his first years; he is then much like to other Animals, who incline to sensible things; and desireth pleasant objects that rejoice his sight and please his taste, shrinking from all things unpleasant to his Senses: It were to go against the Creators order to make a Child to reason before the Organs are disposed for it; yet in the first four

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to Good Habits. 9

four or five years of his age, he may be framed to such Habits as will be dispositions for him to entertain good Counsel and right Reason when he is capable of it: For in that age a Child may with little pains be made tractable and obedient: yes, if one begin soon enough to teach him Obedience, and inure him to it, before he be capable so much as to ask why he must obey: for I dissent very much from them who think it ungenerous to bring him to obedience who is born to command, for all Princes ought to obey Reason, else both They and their Subjects are miserable: and Princes shall never so well learn to obey Reason, unless their natural infant-stubbornness be

30 Of preparing a Prince  
broken to Tractableness, be-  
fore they are capable of the  
Counsels of Reason. A Child  
of two years old may easily be  
bowed any way by fear of some  
light pain, or hope of some lit-  
tle pleasure ; and he must  
be used to be denied some  
things that he would have ; for  
at that Age the Passion and the  
Will have the supremacie of  
the Soul ; and therefore that is  
the Age when they should be  
taught to be ruled.

As soon as the Buds of Rea-  
son begin to disclose, the Seeds  
of Truth and Goodness in-born  
to the Soyl of Man's Nature,  
ought to be carefully, yet gent-  
ly stirred ; that he may be  
sensible of his Maker and his  
Judge, to whom all Sovereigns  
are accountable, and of whom  
depends

## to Good Habits.

11

depends their good or ill-being. Then, when he is so young, he may with little pains be made Generous, Meek, Liberal, Temperate; and above all things to love Godliness and Justice. But then take heed lest any come near him that spoil your Husbandry, and sow Darnel among your Wheat: Let it be the aim of all that converse with him to better his Mind as much as may be.

Some are better born than others: in some Children you may observe a natural Generosity and Disdain of base things; an inclination to High and Noble Actions, an aptness in their Understandings to be instructed, a tractableness for Morality. Others are born with a base Soul, obstinately brutish,

12 Of preparing a Prince  
brutish, slow to apprehend,  
and not to be brought to Obe-  
dience but by Severity: Yet  
the best born have their Origi-  
nal-sinful Inclinations, which  
if they be not moderated by  
wholesome Instruction, and the  
work of Grace, (which must  
be craved of God by instant  
Prayer) the most vigorous and  
generous Natures will serve  
but to make men more emi-  
nent in Vices.

Although the Complexions  
be different in Children, and  
that according to that diversity  
they should be differently dealt  
with, yet there are certain han-  
dles to take hold of those little  
Souls. Almost all Children  
are Shamefac'd, Fearful, Curious  
and Credulous: By these  
four handles we may with Dis-  
cretion

to Good Habits.

13

cretion take hold of, and bring the Childs Soul to our end. But as we find in him four Helps or Dispositions to Virtue, we observe also four Hindrances to fight with : for a Child is naturally Proud, Willful, a Lyar, and Intemperate.

CHAP.

## C H A P. III.

## of Shamefac'dness.

I Intend not to treat of the Nature and Causes of this Passion, of which Philosophers have spoken: nor of the lasting effects of the same, which extend to the last years of a mans life. We pretend only to speak of so much of it as will serve to begin the education of a Prince till he be seven years old. This innocent passion begins to appear in Children about the second year of their Age, and it increaseth with their Knowledge, as they grow more

Is.

Of Shamefac'dness. 15

more able to discern Honest from Dishonest. They begin to be ashamed of their Nakedness, and hide themselves to do their natural Necessities, and give over their Wilfulness at the sight of some grave Person. Shamefac'dness is a weak and maimed remainder of Innocence; it is the Guardian of Modesty and all Virtues: for generally Shame ariseth out of an apprehension of any thing that may breed Infamy; and is often purer in Infancy than in riper Age: It is a Passion so delicate and slender, that there is nothing more easie to corrupt, and may soon degenerate into Impudence, its contrary; and being once out of a tender Soul, it cannot be recall'd: for Impudence which doth succeed

16 Of Shamefac'dness.

ceed it, is headstrong, and so over-mastereth Reason, that one can hardly see in the Child any trace of Shame. It must therefore be our business to manage that Passion with so much industry, that it 'scape not from us, since without Shamefac'dness we can neither well begin nor set forward our Design.

What is superfluous in it, must be cut off. Some Children are excessively shamefac'd even of good things, they dare not speak, nor do any handsome Exercise before such as they respect, or are not accustomed to see. But now, least cutting off Superfluities we should pull Shamefac'dness up by the Roots, and with it the Neighbouring Virtues, Humility

## Of Shamefacedness. 17

lity and Modesty, the want of which would do more hurt than the Excess of Bashfulness, which will decrease in time ; we ought rather to cherish Bashfulness, than check it severely ; if our Prince be bashful in his Childhood, he will be the more mild, graceful and acceptable in Conversation when he comes to ripe years : If in his tender Age he blush a little when he must speak, or do some Exercise before Strangers, it will give to the Company a good presage of a Virtuous Disposition. If his over-Bashfulness make him Rude and Unmannerly, the Cure of it ought not to be undertaken with reproachful Terms, after the ordinary way ; for Fear never brings Confidence ; and he

18 Of Shamefac'dness.

he that was whipp'd to day for being bashful, will be more bashful to morrow. The more bashful the Child is, the more gently deal with him; make as though you saw it not; reproach him not for it, but by little and little use him to speak and do his Exercises before good Company; and by degrees, as his Body is brought to Exercises, and his Mind to Reasonings, he will get Assurance.

Value not the little Pleasure that Childish Prattle gives; but aim at a higher end, and remember that a shamefac'd, fearful, silent, and considering Child, is a slow Soil that yields a rich after-crop: Whereas on the contrary, it is often seen that these little witty Sparks

that

Of Shamefacedness. 19

that will entertain and delight great Companies with their prattling, give afterward no great occasions to Historians to speak of them. But some like not expectations, they had rather eat green Apricots than stay till the Sun hath ripened them: If their Children answer not their pleasure, they check and discourage them, or forbear to talk with them, and with their impatience lose the Advantages wherewith Nature had furnished them preferring a little present Pastime before a future solid Content. Neither can they have their little ends what violence soever they use; the Temper of Nature will not alter: A Child that is naturally too bashful, may be made to do what he is commanded

20 Of Shamefac'dness.

manded by fear or punishment, but it will look constrained and ungentle, and his bashfulness may degenerate into baseness ; for whereas the shamefac'dness of a Child in speaking or doing, comes from a fear of doing ill ; a most excellent Disposition which must never be rooted out, but be made more intelligent by gentle and patient teaching : That Root of Goodness is pluck'd up when the Child is forced to do what he conceiveth to be amiss, and he is brought to conceive that Good and Evil are indifferent. But if you cherish Shamefac'dness, and teach him withal what is truly shameful, and what is laudable, he will blush when he hath a mind to tell a lie, or do an undecent action,

ss. Of Shamefacedness. 21

action, and be cheerful when he may do that which may get him praise ; of which Children are great Lovers. Bashfulness will be a gentle Bridle to hold him within the Limits of his Duty.

Sometimes Obstinacy takes the name of Bashfulness, when a Child resists a reasonable Command feigning he is ashamed to do it ; whereas it is Impudence that makes him seemingly bashful, but indeed obstinate : for if he were ashamed indeed, he durst not be disobedient ; it is Wilfulness that makes him disobey ; a Weed that must be rooted out. Every Judicious Person may discern it from bashfulness, the Child having not wit enough to hide his pride & perverseness.

There

## 22 Of Shamefac'dness.

There is a kind of bastard-shame ordinary in Youths of great Birth, who having been brought up in Godliness and Moderation, coming to frequent debauch'd Company, are seiz'd with a pernicious shame, which with-holds them from saying or doing any good thing in their presence, and at last brings them to imitate their Vices, as, to drink without thirst, to speak lasciviously though they understand not what they say, to play great Game, though they covet not Money, and to swear, for which they know no more reason than they of whom they learn'd it. All these they do at the first not without pain, and some remorse of Conscience; but by this soft compliance

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Of Shamefac'dness. 23

ance they soon become like those they imitate, or worse. Therefore we must (with all our power) use our Prince not to be ashamed in such Occurrences, but boldly to refuse whatsoever is dishonest or hurtful; of this ill shamefac'dness *Plutarch* speaks much and pertinently in his *Morals*, whether we refer the curious Reader.

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CHAP.

## CHAP. IV.

*Of Fear,*

NOT to speak of that Fear which possesseth base and effeminate persons, and produceth so many strange Effects in their Bodies and Minds; but onely of this Passion before it grow wild and be corrupted; we will endeavour to shew how it may be useful, if we can wisely govern it. Fear is in the Soul of Man a natural Prudence, aiming at the preservation of his Being: It is a wary, considering and foreseeing Passion: As soon as

it

it knows the danger, it becomes sensible of it, and retires from it. A Child is most govern'd by fear in the first years of his life; for though we bend and turn him, as well by Promises as Threatnings; yet Fear is the chief spring of all his actions: for either he fears punishment, or fears to lose the recompence promised to his Obedience; it is like the Stern, whereby to turn him any way according to need or occasion. By it he is wrought to all Virtue, and turned from Vice: Self love is so natural, that every Child will forbear that which will bring him pain, or deprive him of some pleasure. Yet (may some say) we see most Children run headlong into danger of Fire and Water, handle

Knives that cut them, and if they be not look'd to, eat things that cause their death, and daily do things forbidden on pain of Whipping. But all that comes out of ignorance ; did the Child know that the fire burns, he would have no mind to grasp it ; in that Infancy he apprehends only the outside of things ; light and gay colours cheer up his sight ; and he hath a mind to touch any thing that shines : he understands not why they will not let him take the Candle by the flame, which he sees to be finer than that part by which others hold it : but if once he burn himself, he will no more have any mind to come near it ; and so from any thing that hurts him once he will retire. That Children

often

often do things forbidden, is by reason of the great diversity of their actions, their motions are so quick & so witless, that they have effected what their fancy sets them on, before they consider what inconveniences may follow ; besides they are so oft pardoned their faults, that they hope to be so once more. But there is no Child unless he be a fool, that will go about to do any thing, if beforehand he be sure he shall be punish'd for it ; if he do, it is because he hopes to 'scape either by denying the deed, or by asking pardon, or by the mediation of some that are fond of him.

This then is without doubt, that Fear is a Gift of the Creator, given to every Animal, to keep it self from danger, and

to prevent whatsoever may hurt it; that passion, being wisely governed and fortified with Reason, will work it self into Prudence & Foresight, and may in time make one of the best parts of the Politicks of the Prince, if he have light enough in his understanding to discern that which is indeed dangerous, from that which hath only an appearance of danger.

It must be acknowledged that the advantages which remain in Humane Nature after it was dis-figured by sin, are so weak and imperfect, that if it hath some light dispositions to Virtue, it hath such inclinations to Vice, that it falls as easily into it as a stone rolls downward, and cannot be raised again to the right use, but by the singular

singular blessing of God, and much labour of Humane Prudence. All Persons innocent by Nature, may become Virtuous or Vicious, as they are guided.

Fear, which we have set down as a good disposition, will degenerate into base-mindedness and idleness; If the Child be not well guided, it will make him so cowardly as to fear every thing, and so idle as to shun generous Actions, though his judgment tells him they are good and honest: wherefore there is need of a great measure of discretion so to manage that passion of Fear, as to frame our Prince thereby to be tractable, respectful, obedient harkning to Counsel; and withal, to cherish his Generosity so, that

he be free, open, jovial, of a good meen, having nothing constrained either in Body or Mind.

Before all things, let him learn to fear God with a fear grounded upon so much knowledge as his Age is capable of ; Let him be taught to know and love him as his Maker, his Redeemer, his Father and Benefactor : to fear to offend him, because he punisheth the wicked, and hateth Lyars, (a Vice natural to Children) and loveth such as fear him, and makes them increase in all blessings. From the same spring will proceed his Respect & Obedience to his Father and Mother, which must be printed in him with great care. It is a wise Caveat for those that are born to command,

mand, That he shall never command well, that hath not well learned to obey. Let that fear of his Parents be so seasoned with Love, that he be affraid to offend them, not for fear of blows, as Slaves or Hirelings; but, through the apprehension of being less beloved of them, and of being deprived of their Caresses and little Gifts.

It is a great Error in some Parents to be afraid to shew their love to their Children, for fear of spoiling them; all Fathers would have their Children to fear them, but that fear will be servile, if by demonstrations of their love they make not their Children to love them again. There is also a contrary Error, to be over-

kind of Children, which is the Disease of soft effeminate minds : such Parents by satisfying all the desires of their Children, without the distinction of Good and Evil, do but feed the Child's sensuality with their own. True fatherly and motherly affection aims at some better end than to make their Children their tools to make them sport, and to that end to please the Child though in ill things : Wise Parents will labour, without ceasing, to strengthen the reasonable part of a Child's Soul, to make him a Lover of Equity and Honesty, and to weaken the brutish and sensual part, which will soon master Reason, if the Child be suffered to follow his appetite. They will endeavour

your so to work upon his tender mind; susceptible of all impressions, that he may become Judicious, Generous, a Lover of Godliness and Righteousness, Meek, Liberal, Temperate in all things, Obedient to his Parents. To that end the Parents must so get their Childs love by cherishing him, that there be need of no other Promises to make the Child love Virtue, than to tell him, if he do so his Father will love him; and of no other threats to keep him from Vice, than to tell him, that thereby he shall lose his Fathers love: and the like of his Mother, whose wisdom must confute the ordinary reproach, that the Mothers fondness spoils all the virtue which the Fathers and Tutors Instruc-

tions labour to plant in their Childrens Souls : make the Child believe that there is no other way to keep in his Father's and Mother's favour, than to be obedient and good: if he chance to commit some fault in their presence, and they tell him they will love him no more, and bid him go out of their sight, it will be a sharper correction than if they had beaten him. If it please the Mother to inform her self daily of the Child's Governess, how he hath behaved himself, she may by the entertainment she gives him, when he is brought to her, either encourage him, or keep him in awe. It is not good to keep Children in as much fear when they do well, as when they do ill: some tremble in

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the presence of their Parents for fear, not daring to speak, or scarce to stir: this breeds a pernicious fear in them, which maimeth all their Faculties: when they are about any good or indifferent action, how shall the Childs Wit spread out it self, if it be always fetter'd by awe? How shall the Child learn to reason, if he be never asked Questions, and have not the liberty to speak his little Thoughts, and to clear those difficulties that are framed in his Childish Head? Some will say, A Prince's Child has those by him that are paid to reason with him. Yet it were not amiss for the Parents to see whether they be faithful Sowers, and whether the soil be such as will bring a good Crop.

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But admit we were well assu-  
red of the fidelity of the Tea-  
chers, and of the Child's apt-  
ness to conceive, and memory  
to retain: yet we should de-  
sire that a Prince who is not  
born to converse onely with  
School-masters, should also  
learn to speak with great per-  
sons, and to be abash'd at no-  
thing but at doing ill.

I put among the things he  
should not be afraid of, many  
petty things which Children  
are chidden for, as fouling his  
Coat, dirtying his Apron, los-  
ing his Handkerchief, or his  
Gloves, breaking or losing such  
Toys as he plays with, or gi-  
ving them to whom he please;   
all these things deserve not se-  
vere reproof; for such matters  
his Attendants must not lose  
their

their Credit with him, or take away his Liberty : his little mind cannot order all things right. Take care that he speak no lye, or ill word, that his Passion commit nothing that is cruel or unjust, and that he come to his Exercises in due time ; for the rest, let him play his fill, and not be hamper'd in any of his Actions ; if he dirty himself, trouble not his Joy for that, but change his Linnen as oft as there is need ; if he grieve for having lost or broken any Toy, let another be bought. Let not him that is born to Command, be awed with servile fear ; let him fear to do evil, and nothing else.

Let him still have something to dispose according to his own fancy, some Money, and the

Toyes

Toyes he plays with, that so his nature may be known, whether he be prodigal or sparing, cruel or merciful, that he may be taught to keep the virtuous mean, between the vicious extremes: how can one observe the seeds of Virtue or Vice in him, if he be constrained so that he dare not produce himself? and if he have nothing whereof he may dispose without leave? This inclination in point of giving or sparing, being once observed, he may be taught that to win Friends is a great point of Husbandry in a Prince: and that he must oblige many, and not give all to one Favourite. Let not fear then be used, but to hinder him from some naughty Custom and vicious Excess, and not to curb his

his innocent Sports and Actions, or to abate his Liveliness or Mirth, of which Mirth his wise Directors must make use, to bring the Exercises of his Childhood by way of Play: away with those sad words, Go study your Lesson, or learn your Catechism; rather say, Let us go play, and see if such an one can tell what Letter this is, and then how to put the Letters together; let us try which of these two Boys can answer best to two Questions of the Catechism, and then lay a Wager that we shall say it better than either of them; when we are weary of this exercise we will cast up a little reckoning, or have a Violin, and learn to make a Leg: all this without any use of fear, for if the Child

Child be not delighted with what is said to him, it makes no impression in his Wit ; to which end, you must always leave off before the Child be weary and fret ; and praise him still, though he have said little to the purpose, that he be not afraid to come to it again : for if he be dull or heavy, it will not better his Wit to check him, or threaten to punish him if he learn no better ; on the contrary, if fear be added to natural slowness, all is lost ; there is no more good to be done till that fear be driven away, which makes the understanding a troubled Water, and Confidence restored, which is the Mother of Tranquillity. If excess of fear be hurtful to the Faculties of the Mind,

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Gallant  
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Mind, it is no less to the Abilities and Exercises of the Body. He that is check'd or reviled for not dancing well, for not having a good posture, and not making a good Leg : shall hardly ever have a good Meens; he may learn the cadences of a Violin, but it will look so studied and constrained, that it will not be pleasing at all; if he have a natural Grace, with little pain he will be brought to do his Exercises handsomely; but if he have not, chiding and taunting will not help it; it will be better to take no notice of it, onely tell him, that if he would go a little more upright, and lean a little more to the other side, he would be then a Gallant indeed: if with such winning and sweet words he be often

often told of his faults, it will be a wonder if he get not a good fashions, at least he will not have that timerous and constrained behaviour which is so unhandsom in a Great Person; for a graceful Garb proceeds (for the most part) from confidence, and some good opinion of ones self.

Before we conclude this discourse of Fear, which should supply the place of Reason in the first three or four years of his life, we will give a Caveat that the Child be kept in fear with some visible sensible thing, as the Rod; but never fright a Child with unkown things, as many do, who to still their Children will knock at their Beds Head, counterfeit some Voice, or come in some

some disguise to take them away. This is a dangerous Method, it dulls Children, and makes them afraid of their shadows at Noon-day.

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CHAP.

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## C H A P. V.

*of Curiosity.*

**T**HE first act of Reason in a Child is his seeking of knowledge through Curiosity, which is like the hunger of the Understanding; as the new-born Babe thirsteth after the brest for his preservation, for the same cause the new-hatched Reason thirsteth after Truth, which is the food of the Mind. As one may give a Child Poyson instead of Milk, so one may give to the infant understanding Falshood instead of Truth: which is a fault too ordinary, to feed the tender minds of Children

Children (hungry of knowledge) with blind tales, and fill their imaginations with Grecianes and Chymera's, wherewith their young Understandings being once feafoned, get a deep dye of Folly, which they keep long, sometimes all their life. Those are the hopefuller Children which are most curious, and most inquisitive; if to their Questions you return wrong Informations, you cannot justifie the wrong you do them for your sport, by laying they are not yet capable of understanding the true Causes of things. For they can make you no Question, upon which you may not make them some true Answer, though they be not capable as yet of the whole Truth of what they ask.

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Certainly, a great care should be taken of the first things that are put into a Child's mind ; and what Persons are talking with them ; the best Wit is best cheap, though the entertainment be above the ordinary rate ; Wit sows it self, and much Wisdom is learn'd by rote ; if such cannot be had, let the Attendants be limited to talk to the Prince chearfully about the care of his Person ; and if they are allow'd to tell him stories, let them be onely such as are of good Instruction, appointed by the Governess, no senseless Tales : Children love Histories, we must be wise Husbands of that Inclination, to cast in their tender minds the foundation of true and necessary Knowledge : For the know-

knowledge of all Goodness, and that of mans Duty and Happiness is grounded in History ; with that necessary History the Child shall be as much delighted as with Fables. Tell him that God made the World in six days ; what he created the first day, what the second, &c. and how he rested the seventh day ; how God framed man of earth, and blew the Spirit of Life into his nostrils ; how he laid him asleep, and took one of his Ribs, and made him a Wife out of it : What a fine Garden they lived in, and how happy they might have been, if they had obeyed God their Maker : How *Adam* and *Eve* disobeyed God, and by doing what he forbad them, they became unhappy, and their

their Posterity sinful and unfortunate: how God sent a great Flood that drowned them all, but *Noah* and his Family saved in the Ark. Tell him the Histories of *Abraham*, *Isaac* and *Jacob*: the pleasant Adventures of *Joseph*, of *Moses*, of *David*, of *Daniel*; the more holy History of our Saviour's Birth, Life, Death, and Resurrection. These he will hear with delight, and remember with facility: and by them get saving Instruction before they be aware. With the like ease he may learn the History of *England*, and of the Neighbouring States, and many Relations of Great and Good Men, and of Gods Judgments upon the Wicked.

Let us settle Truth and Good-

Goodnes in our Prince while he is yet tractable, curious and credulous : let us not lose that opportunity to print that first, which should stay last, and which is profitable and necessary in all ages of life ; Saving Truth is never better received than by little Children, before malice have perverted them, before untruly Passions have got the dominion over Reason ; that is the right season to plant the love of God, and sow the seeds of his fear in innocent Souls. Our Lord Jesus loved this innocent Age, when he took the little Children in his Arms, and blessed them, and when he said, *Unless you become like little Children, you cannot be my Disciples* : It were happy, if leaving

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the imprudence of Children as we grow, we kept still their innocence. The Doctrine of Salvation is clear, and sinks easily into a tender Soul, if one know how to pour it drop by drop, according to the capacity of the Child, and no more at once than he can digest with pleasure and profit.

Let the Prince above all things get a reverend concept of Gods Wisdom, Goodness, and Justice : All which may be presented to him in familiar and particular Instances ; because Children are not capable to conceive Universals. Tell him it was God that made that Sun, that Moon, these Stars, the Trees of this Walk, that fine Horse ; it is God that makes these Cherry-Trees to bear

bear Cherries, and that Vine to bear Grapes: it is God that heal'd your Nurse of her sickness, and help'd such a Servant of yours from Hurt, when his Horse threw him down; it is God that gives you a good Father and Mother, your Food, your Cloaths, and all the good and pretty things that you delight in; it is God that discovered such a Murtherer, and brought the Murtherer to the Gallows. Let all occasions be used to fill our Prince's Mind with God, and to make him practise with ease, this Precept, which comprehends all Duties, and brings all Felicities, *In all thy ways acknowledge God, Prov. 5.6.*

Prayers and Catechism he should learn by heart, but nei-

ther of them long ; I like not trying to the uttermost what a Child's Memory can bear : I fear it might dull his reasoning and discursive Faculties ; which in that age, hath need to be awakened and fashioned. Make him consider the beauties of Nature, the marvels of the Sun, which sends light and fertility to the World, the greatness of the Sea and Land, and the great number of Animals that live in the Earth, in the Water, and in the Air. The World is full of matter of Instruction and Delight.

From Works of Nature lead our Prince to the Works of Grace : he should know in general that God created man Just and Good ; but man, believing the Devil's word, became

came wicked, and Gods enemy : whereupon the good God sent his Son into the world to make peace between God and Man ; that this Son of God our good Saviour suffered that death which we deserve, and so bought us again to make us Gods Children, and Heirs of his Kingdom , of surpassing Wealth, Beauty, Peace , and Joy for ever : that, for it we are bound to love God with all our heart and Soul, and seek to please him in all things; & that we cannot enter into that fine Kingdom, if we do not all that he commands us ; and that those that refuse to do as God bids them, are cast away into Hell, where all Gods Enemies are punish'd for ever. Thus we may see that the richest and

best part of Divinity may be understood by the simplest: it is food fit for little Children, for grown Men, and for decrepit Age. The curiosity of a young Prince should be entertain'd with the knowledge both of natural and artificial things, such as are not above the capacity of his age: Let him be told where the several Metals are found, & how they are wrought; whence come the several Rarities and precious Things which he seeth; how Glass is made, how Bells are cast, how Books are printed: Especially let a Prince be taught the Inventions that belong to War, to make him martial; instead of Girlish Babies, let it be his play to rank little men of Tin, or purer Metal, in Battle-array, and let such

Of Curiosity. 55

as are skilful in the Art of War  
teach him ; soon after let him  
have some little Boys of his age  
to be exercis'd by him ; and  
the disobedient to be punish'd  
in his little Jurisdiction ; let  
him have little Forts, some-  
times to assault, sometimes to  
defend, and learn in his play to  
make War in earnest. For  
other Pastimes and Exercises,  
whether of Body or Mind, re-  
fuse him nothing that may in-  
nocently satisfie his curiosity :  
yet keep him still in obedience  
to his Directors, that he be not  
suffered to exceed the bounds  
of Reason and Modesty.

D 4 CHAP.

## CHAP. VI.

## Of Credulity.

BY Curiosity a Child desires Knowledge, by Credulity he receives it; it were in vain to thirst for Knowledge, if there were not an aptness to receive it: Credulity feeds on all that is set before it, without distinction of Good and Evil: Darnel as well as Wheat: and makes both to sprout and grow; we will then consider our young Prince as a matter capable of any form: as a vessel that may receive a precious Liquor, or mortal poysон: what it first receiveth

## Of Credulity. 57

cciveth, will give a taste to all that is poured in after : if falsehood come first, it will so corrupt the faculty, that it will never after be so proper to receive Truth ; although it should be cleansed and carefully rinsed , there will a smack still remain.

Let us labour faithfully to sow good Seed in this field before it be fore-stall'd with bad stuff ; let us take all the advantage of his innocent Credulity, to frame him to Piety and Goodness, Justice and Generosity : Let us season him with the fundamental Truth of Religion, of which we spake in the Chapter before, and with the easie Grounds of Virtue and Nobleness, those especially which most concern his

58      Of Credulity.

Quality ; Train up a Child in  
the way he should go, and when  
he is old he will not depart  
from it, PROV. 22. 6.

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CHAP.

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## C H A P. VII.

*Of natural vicious Inclinations  
in Children, and first of  
Pride.*

WE have observed hitherto some inclinations in Children which may be wrought to Goodness by good Education ; the same for want of good care may turn to Vices and several Diseases of the Mind : If then that which is best in the Childs Nature, may turn to evil, being left to it self, what is to be expected of the furious in-born Passions which are prints of the Image of the Devil ?

## 60      Of Pride.

Devil? And who is free of them? Who can find a man that is not proud, and consequently wedded to his own opinions? That is not intemperate in the use of necessary things, and greedy in getting the unnecessary and superfluous? That is not a Lyar in his words, and in his very actions? These and other vicious Inclinations, more prone to run to excess in a high fortune, are kept low by the low breeding and bodily labour of the inferior sort; but in Children of great birth, bred accordingly, they put themselves forth with great flattery. Therefore there is more need in Children of high condition to oppose the corruption of Nature, and with strong and wise endeavours to subject

subject Paffon to the Empire of Reason, and plant in young minds Humility, Docility, Fidelity, Justice, the love of Truth and Temperance.

The first vicious Enormity to be encountred, is Pride, which is an excess of Self-love, that doth so fore-stall the judgment of those tender Souls, with satisfaction of themselves, that they are hardly brought to a fence of their ignorance and natural wants, of which before they be made sensible, they are incapable of instruction and counsel: it is very hard to make a perfect cure of an hereditary disease, which the Patient feeleth not, but huggs it with all his strength; and besides, pride is fed by so much respect both of Attendants and

Visi.

Visitants, as if all were hired to puff him up. Labour we then above all things to let our Prince know that he hath a Great Master, to whom he is no less subject than the least of his Servants, and whom he must fear as the Witness and the Judge of his Actions and Affections. Let him learn that God his Maker made him and his Foot-boy of the same stuff ; that Christ his Saviour hath shed as much Blood for the redemption of the one, as of the other ; that he is a Prince onely as long as he liveth, that after his death his Body will turn to dust as those of other men, and that his Soul shall then keep rank among other Souls, not according to his birth and condition

in this world, but according to his Goodness.

And that Pride and Self-love may afford a Remedy against themselves, let the Prince be made sensible that the more he is humble and meek towards all men, the more they will love and respect him, and have a high esteem of him, but if he be surly and haughty, he will be despised even of those that stand bare before him: an humble affability is a kind of liberality whereby a Child gives all that is in his power, salutes to those that salute him, thanks to those that serve and assist him, smiles and kindness to all: and if he get not those Habits of Courtesie and Gentleness in his Childhood, he will hardly get them afterward: for the

the elder he grows, the stronger will his passions be, and the less will any dare to tell him of his faults.

I do not hold it a good course against Pride, to conceal from a young Prince what he is, as *Henry the Fourth of France* was bred in his Infancy: which though it succeeded well with his witty and compliant nature, yet would not perhaps have the like effect with a Soul of courser metal. He that is ignorant of his Birth, and comes to know it to be greater than he thought, may be astonish'd, and out of countenance, troubled with his new Titles. A new course of Education, and new Precepts, would make him lose what he had got by the old through the perplexity

sity of his mind. Let him learn as soon as he is able to apprehend it, to frame his mind and conversation according to his degree. Let him learn that because he is a Prince he must be humble ; if he be born to be a King, he is born to be a great Servant, and that he had need to subdue those by humility and kindness, that must be one day subject to his Authority.

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CHAP.

## CHAP. VIII.

*of Wilfulness.*

Wilfulness is the ordinary effect of Pride, a very proud man is always very wilful : for he loves himself so much, and his own conceipts, that he will not part from them, though he find others better ; many have no other reason to maintain what they have once said, than because they have said it ; and to follow a course, than because they have begun it, from whence ariseth the undoing of most proud men. But when Wilfulness keeps Court in a Prince's head, and is armed with

with Authority, it produceth dreadful effects ; it hath no ears, and breaks all that resisteth it, and chuseth rather to sink the Ship, than to stoop the sails. But that passion, so tough when it is old, is easie to be bowed in Children, if it be taken in hand with prudence ; for though it be a blustering and bawling passion, it is weak and cowardly, shame will appease it, and fear will awe it ; and if he can but be made to believe he hath what he would have, he is satisfied.

According to the humour of those that have the Education of the Child, the obstinate may become tractable, and the tractable obstinate : if the Director be of a soft spirit, that yields to an obstinate Child in all

all things, his wilfulness will get such a head, that it will not be driven away from them without great violence: and if those that are about the Child be of a wilful humour themselves, and bend themselves sadly against the Childs opinionatrey, wrangling with him for every thing, and not yielding to him in any, they will make the Child wilful, if he was not before, or had but little inclination to it; for Vices, as well as Virtues, grow strong by exercise; Dispute & Contestation is the Delight of Obstinacy.

The first and most ordinary fault is fond tenderness, which spoils many Children; those little Creatures are wilful chiefly, because they have not the use of Reason, and are governed

## Of Wilfulness. 69

ed by Sense in the first years, being very eager after all things that they fancy pleasant, without distinction of profitable: therefore persons of age are set about them to supply the want of Reason, who know what is good for Children, & let them have that only, without respect to their appetites: but soft servile minds, to whom sometimes the Government of high-born Children is committed, seem to be without Reason themselves, and to have no motion but after the Childs fancy, whose slaves they are: instead of governing him, when the Prince is wilful, mutinous, and disobedient, then they flatter him, beat another Child before him, and give him sweetmeats, or some other fine thing, when he

## 70    Of Wilfulness.

he should have a good Rod : that which is necessary for his health or instruction , is not done because my little Master would not : Such leave a hard task to the grave Tutors that shall come after them ; for who can finish a work well that hath been so ill begun ? What good can one do with such a Child as hath been made wilful with all the industry that flattery can invent ? The vways to master such a hardned vvilfulness are too violent, and not to be used to a Prince, vwho ought to brought up vwith much freedom. All is then, to begin betimes, before Wilfulness hath got the Command in the Prince's Head; from the very vveaning of the Child use him to be ruled, sometimes to be

be denied things that he would have, make him restore things that he hath taken from another, cause him to take what is given him, not what he cries for, let him get nothing by his anger and eagerness. This way a Child will be used before it be two years old, to do any thing that is desired, without resistance ; and to suffer any thing to be done that is necessary for his good and education : make a discreet use of his shamefac'dness, of his fear, and of his desire to get praise, Wilfulness will never appear ; and go not out of the good Rules which you have once set down , for Wilfulness is a bold undertaker, where it sees no danger ; if it be yielded unto to day , to morrow it will

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go further, and still get strength: in the beginning it is cowardly, and advanceth with fear till it finds resistance, and then draws back, and comes no more in sight while the difficulty lasteth, and that the Child feeth that it depends on such a person as varieth not from his Resolutions. Let all fondnes be banish'd from the Education of a Child; these little people know how to master fondnes, they know all the weak sides of it; and under the shelter of fondnes they will grow wilful and perverse, given to their pleasure, and not to be ruled.

The opposite humour to fondnes, which is imperiousness, contention, and contradiction, is yet more dangerous than fondnes; a wilful Director

nor will make a wilful Child. If you cross a Child in small things too much, he will learn to countercheck your checking, and to be contentious, and furnish'd with cutting retorts : *With the forward they will learn forwardness.* Let no contentious person be about him ; let none be suffered to dispute with him, or before him ; Let the Child see no other face of manners but that of Affability and Complaisance. One can hardly imagine what harm is done a Child by wrangling before him : That will make a greater impression in his tender mind, than all the good Art used to teach him Civility and Meekness. For that end, the Child should not be opposed in trifles, but when he is set on

them willfully and sharply, if you will make him tractable, you must not lose your credit with him for a small matter ; by giving way to his childish fancies (which time will wear away) you may discover the nature of the Child, and know by what part of his mind you may get the best handles to take and lead him.

If he be at any time in a very wilful fit (as the best Children will have some) he must be corrected for it, but not till the fit be over, and in cold blood ; especially if that ill humour take him in company ; if then he will not do what is desired, insist no longer upon it ; but when he is out of his crofs humour, and retired, then in a cool temper correct him, so may

may ye another time with a word or a look keep him in obedience before Strang. But Remedies of Severity should be very sparingly used to a Prince, onely when there is no other course left; Generosity must be shew'd in him, that so there may be little use of Severity. I recommend again, that from his Weaning all good Endeavours be used to make him tractable.

## C H A P. IX.

*of Lying.*

**L**ying being a servile and cowardly Vice, odious in all persons, is most ugly in a Prince: who, besides his Nature, should bear in his Dignity the Image of God, the God of Truth. A Prince's word is considered as the Publique Faith, and ought to be sacred, as firm as an Oath; that Vice being too natural to all Children, ought to be weeded with all possible industry out of the nature of an infant-Prince: the rather, because the Court, in which he is to be brought up, is

is the Rendezvous of Lyars, and the School of Dissimulation, in which he will learn too soon to speak contrary to that he thinks. The ordinary lying of Children is an excess of fear and shame, when the Child hath done something for which he fears punishment, he will deny the Deed, and lay it to another. That lye of excuse is as natural to Children as self-love: wherein they are many times confirmed by their foolish Waiters, who seeing the Child ashamed, tell him it was not he that did it, but such a one present, who must be beaten, and he hugged: So they teach him to lye on the like occasions; yea, they teach him calumny and cruel Tyranny, to make the innocent smart.

for his errors, and his pleasure.

That the Child may have no occasion to shelter himself by lying excuses, he must not be chid for all the Toys he breaks, and all the Aprons he souls : a wise Governess must invite him to confess that it was he that broke such a Looking-Glass, or tore such a book ; and then, upon his ingenuous confession, praise him for not telling a lie, and give him some fine thing : nothing that a Child spoils can be so precious as Truth and Ingenuity, those rich Jewels wherewith a noble Soul should be adorned. Age will wear out that gamesome bustling and breaking or spoiling what comes to his hand, for which yet he may be gently reproved : but age will confirm and strengthen

strengthen Lying, if the Child being terrified for those Childish Disorders, be forced to lie to excuse himself. Children will sometimes in their talk come out with little untruths, which are rather the issue of a luxuriant Brain, than of a lying Disposition ; these fancies should be heeded, rather to espie their inclination, than to rebuke them much, or impose them silence : For since such fancies are working in their brains, they were as good speak them as think them : age will amend that ; and a wise Director, when he seeth time, will help to prune the over-shooting of those wild Twigs : the best way is to fill his Head with Truth and Goodness.

Of wilful lying, the Child

should not be suffered to speak the least word, whether it be for excuse or otherwise, and in that point a most strict severity ought to be used: especially if it be a contrived lie to work harm to another; let lying be represented to the Child so unhandsome and so base, that he may abhor it: the way for that, will be to furnish his Memory with instances of Great Men, who by lying and breaking their Faith have incurred infamy, and wrought their own ruine: or if any Youth that serveth him be taken in a lye, condemn him before the Prince to be whipt: for Examples are more taking than Precepts, especially with Children.

## C H A P. X.

*Of Intemperance.*

**T**HE Nurses Milk breeds in the Child a Disposition to sobriety, for while he hath no other food but the brest, he is not intemperate ; either for variety or quantity : that disposition ought to be well managed when he is to be fed with other meat and drink : and if he grow intemperate in that infancy, it will not be his but his Keepers fault. By Sobriety he shall be confirmed in his health, and the faculties of his mind will be lively, vigorous, and clear. Let him eat for necessity not pleasure, good

82 Of Intemperance.

plain Diet, fitting for his Age and Complexion: Let his Understanding be instructed before his Palate, and when his Understanding begins to awake, never promise him Junktets as the Reward of his Obedience, but Honour and Praise, which he should be made to love. Use him not to variety in his Diet, one kind of meat well chosen is enough at once, or two at most; variety will but provoke him to eat and drink more than he should; it is not good to give them Comfits or Preserves, or to use them to eat at all times of the day, or without measure; it rots their teeth, and spoils their digestion; they get a hard belly, and strong breath, and grow tender and froward: the like effects

fects may be wrought by eating too many delicacies at their Fathers Table. The fear of this perswaded *Henry King of Navarre*, Grandfather to *Henry the Great King of France*, to bring him up secretly in the Country, so to secure him from the Education of the Court; which fell out so happily, that he grew one of the hardiest men of his time.

The Noble Families in *France* breed their Children to great Sobriety and Obedience, giving them dry Bread to their Breakfast, and nothing to eat and drink but at Meals, not suffering them so much as to know Sweet-meats. Hence comes the great difference between the Nobility and the People, the Nobles

84 Of Intemperance.

Nobles are much taller, better shaped, and better fashioned ; of so great importance it is to begin well.

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CHAP.

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## CHAP. XI.

*How the Persons about an Infant-  
Prince ought to be qualified.*

**T**He greatest part of the breeding of a Child, be he of high or low birth, till he be seven years old, falls alvvays to the share of Women; for although a vvise man ought to be appointed to be near an Infant-Prince vwhen he dravveth nigh that Age; yet Women being the Waiters for his Bodily Necessities, vvith vvhom therefore he must converse more than vvith his Gover-  
nour,

nour, they vwill have the principal influence on his mind ; and the ordinary busines of a Nursery being les for the inspection of men, the Female Waiters must and ought to be ruled by a Governess, not a Governour.

One of the greatest Difficulties then that I find in the Childs Breeding, is in the choice of those Women-Servants that dress and undress him, have the charge of his Linnen and Cloaths, vwait on him at his Dinner, and Supper, and Breakfast, and attend him especially vwhen he hath some indisposition : for upon those Womens humours & manners, the Child vwill frame his, vwhatsoever be endeavoured to the contrary. Now vwhere shall vve find Nursery-

Nursery-maids that can either speak wisely, or hold their tongues? that are not foolish, envious, and contentious? filling a Nursery with Factions? that will not give him in secret, things forbidden, to win his love? that will not fright him, to make him hold his peace when he crieth? that will not distract his mind with Tales of Hobgoblins and Fairies? that will not make his Virtue to consist in not fouling the Room which they must make clean? Can a Prince by such a conversation fill his mind with Noble Notions? And will not their talk and behaviour engross all the thoughts of the Child? To prevent these dangers, is a matter of great difficulty; since Women must be about his person,

88 **Of the Prince's**

son, the Governess must have the choice of them, and her prudence will chuse the wisest she can get, such as are not of the lowest condition, but have some breeding: if they be ignorant, at least let them not be talkative; but such as know their own ignorance; meek, quiet, obedient to the Governess, and pleasant with the Child, every one keeping their due distance; not to utter any of their follies before the Child, and speak to him onely of such things as their place requires. And whereas no instruction can be given to a Prince of that age above their Understanding: let the Governess command them to order their behaviour and discourse with him accordingly, and charge them not to say

say or do any thing to or before the Child, that shall be contrary to her Rules ; let no Youths come near his person, but such as are at years of discretion, modest, and well-bred.

That there may be Peace and Order in serving the young Prince, it is very fit, yea necessary that the Governess have the choosing & disposing of all Servants under her : otherwise she shall never be able to rule them if she cannot place and displace them : nor can she give a good account of her charge. Those that buy such places will be apt to be malapert, more than deserving persons that are freely chosen by the Governess, whom they know they must obey, and by whom they may be kept or turn'd

90 Of the P's Attendants.

turn'd out, according to their good or ill deserving and behaviour ; thus there will be no strife in the Nursery, but who shall do the best service in their place ; and there will be a quiet obedience about the Prince.

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CHAP.

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## CHAP. XII.

### *Of the Governess.*

**T**He main business of the Governess being about the breeding of the Prince, I wish for one endowed with singular Piety and Virtue, that Virtue especially which before God is of great Price, the Ornament of a meek and quiet Spirit. Let her be Judicious and Prudent, of a grave and

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92 Of the Governess.

and gracious behaviour, industrious, compliant, and patient, and withal of a wholesome severity and resolution : inflexible to any thing but Reason ; a Lady of an even humour and well-poised temper, without odness of Melancholy or Pride : one that needs not force her self to be cheerful and complaisant with her charge ; for that way Children must be won. I wish the Governess neither too young, nor too old ; for the young have not the vigour to make themselves respected, and the very old have lost it, and are come round to Childhood again.

Let the understanding of the Governess be stored with good and useful knowledge, not with much School-Learning, for thereby

## Of the Governess. 93

thereby some have gotten a haughty Genius which cannot stoop, and is destitute of the Virtues of Conversation: none are more unfit for the Education of Children: for we have need of one that will sympathize with Childish Weakness. Let our Governess above all things have that Learning which makes one wise to Salvation, well read in History, for that is the Mistress of Life; let her understand that which she undertakes, having learned the skill of educating a Child, by her experience at home. As you vwould not commit the young Prince's health to a Physician that never practised, though he be never so learned in the Theory of Physick, no more ought a Woman except of

## 94 Of the Governess.

of very good parts, be admitted to educate a Prince, if she has not learned that skill by experience. Seek among good Families what Children well bred may thank their Mothers for it: it will be an encouragement to a Prince to say, The Lady that hath bred these Children, shall breed mine. As King *James* said by the Lord *Harrington's* Lady, whom he chose to be Governess to his Daughter the Queen of *Bohemia*, when he first saw the behaviour of the Countess of *Bedford*, Daughter to that Lady. One that hath never try'd it, and hath a good wit, may frame Rules which will be hard to put in practice; there is need of a long conversation with these little People, before one can

## Of the Governess. 95

can know all their vveaknesses, and all their childish Crafts ; vwhy they are froward, and how to vvin them : Such as have not been used to them are amazed to find so much difficulty : having perhaps figured nothing but pastime to themselves, they vwill admire the diversities of childrens fancies, their shrewd turns and vvilfulness, if they have not had a particular acquaintance vwith some, in order to govern them ; some may think to make a Child vwise all at once, and to lath out Chil-dishness vwith a good Rod ; vwhich yet, vwill not avway till the arrival of Age : when they have in vain tried that way, they will find that violence makes the Child violent, and that Children must be won

by

## 96 Of the Governess.

by a yielding dexterity. O the education of Children is a work of great patience ! A Lady not well stored of that provision should not undertake the work ; especially when she is to deal with other mens children of high Quality, for they shall meet with as many Advices as there are Heads about the Prince ; a Governess had need of much prudence to select the best. Let her be true to this general end, to tend the Temporal and Spiritual Good of the young Prince with sincerity and a good Conscience, especially to plant piety and generous virtue in his heart, vigorously removing all that oppose, or neglect their part in that design : faithfully guarding all approaches to the place

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## Of the Governess. 97

she is trusted with, not suffering to enter at the mouth, eyes, or ears of the Child any thing that may annoy his Body or Soul : justifying by her freedom in checking his Inclinations to any vice, that it is not to keep his love to her self, that she discountenanceth those Flatterers that would cherish them, if any such there be ; and that her endeavours to get the Prince's love, is not to advance her family, but to make him suscep-  
tible of her Good Coun-  
fels.

For that good end it is ne-  
cessary that she get the Child's  
love as much as is possible, and  
it will sooner be gotten by gen-  
tleness season'd with a little  
aw, than by too much fondness,  
Let her keep it in her power, in

the Nursery, to give him or deny him that which most pleaseth him, according as he behaveth himself; so he will endeavour to follow her Orders, to please her: That is almost the onely way of severity to be used to an Infant - Prince: whose Generosity must be cherish'd. He must be made sensible of Honour as the greatest Reward, and Dishonour as the greatest Punishment. Blows are for Inferiours: after he is six years old, or if ever there be an absolute necessity to come to that Remedy, it is proper to the Parents to use it, the fear of whose Displeasure ought to be deeply planted in the Child's Mind; and let it be the highest threatening used to him, That they shall be told of

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Of the Governess. 99  
of his perverseness, and then  
they will love him no more.

Let her not go about to  
make the Child wise too soon,  
by dulling the edge of his Joy,  
which is the best spring of his  
mind for wisdom to work up-  
on: let him have his Belly full  
of play, and be encouraged to  
spread all the faculties of his  
Body and Mind: After he is  
weary of playing and running,  
he will be easily persuaded to  
some more useful exercises: or  
if he be used to delightful Sto-  
ries, when he hath run himself  
out of breath, he will sit down,  
and desire you to tell him a  
tale: A judicious person will  
know how to make use of these  
little resting times, to instruct  
the Child; for being wearied  
with running, he will be atten-

## 100 Of the Governess.

tive ; and if you mingle profitable things with pleasant, he will remember what you say to him : Then is the time to let him hear the Evangelical History of the Birth, Life, Death, and Resurrection of Christ, and other Histories of Scripture, necessary to be known, as being the grounds of Religion, which may be instill'd into him in a pleasing way ; he will be delighted to hear what fine things the wise men of the East gave to the Child Jesus ; how wicked *Herod* was to kill the poor little Babes of *Bethlehem* ; how happy those Children were whom Christ took in his arms, and blessed them ; and tell him that Christ will do as much to him, if he be a good Child, say his Prayers, and obey his

## Of the Governess. 101

his Parents, and those who by their Authority are set over him. But if when the Child is in that humour to hear stories, you be too grave with him, and season not your Discourse with some pleasant thing suitable to his age, he will leave you, and call on a Chambermaid to tell him a tale ; but let the Governess look well to whom she allows that liberty, lest another pull down what she builds.

After the Governess hath taken good order with the Servants behaviour and discourses before the Prince, she shall have more dangers to overcome from strangers that come to visit him, whom in civility you can hardly restrain from speaking what they list ; if you

## 102 Of the Governess.

fear these strangers have made some ill impression in the Child's Mind, the Governess must have the prudence and the goodness to labour to heal it. Many Flatterers will strive to come near the Prince, and humour him, and spoil him for their own advantage, the Governess must make bold to keep them out; that at the end of her Government, which I suppose to be about the time he is seven years old, she may deliver him untainted from the evil Opinions and Customs of the wicked World. Let no Children be admitted to play with the young Prince; he shall learn nothing but Childishness of them; and if they have but vulgar breeding, he shall get of them the Vices of their Education,

Of the Governess. 103

cation, and the fond Tales they have learned of their Maids at home : They that will have their Children to become men of understanding betimes, must make them converse with Men, not with Children.

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F 4

CHAP.

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## CHAP. XII.

*of the Rudiments of the young  
Prince's Instruction.*

**A**Lthough the Child be not put from a **Governess** to a **Gouvernour** before he be seven years old, we must not leave him so long before he learn his **Latin**, a **Language** necessary for great **Princes** to know, to receive **Embassies**, and entertain **Forreign Intelligences**. The **Emperour Charles V.** who had the **Spanish**, the **French**, and the **German Tongues**, was much afflicted and angry with himself for neglecting to learn **Latin**.

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## Prince's Instruction. 105

Latin when he was under Tutors, whereby he was put to the need of an Interpreter in all Addresses made to him in that Language; neither would we have our Prince incapable of the benefit and delight which is got by Latin Authors; Latin is the Key to a great treasure of useful Knowledge, even of that which is proper to a Prince. But I am far from advising that he spend the best of his young years to learn a Grammar and a Syntax; they are things, not words, which must accomplish a Prince; and these things are so many, and so necessary to be known, that I would have a Prince not to be troubled with much Grammar-Learning after he is seven years old; but it is not hard

106 The Rudiments of the  
hard so to make him learn La-  
tin before that time, that he  
shall need onely a little exer-  
cise to preserve what he hath  
got.

I say it is as easie to make a  
Prince, or any Child to learn  
Latin with his Mother-  
Tongue, as for all the Chil-  
dren of *Flanders* and *Brabant*  
to learn French as soon as  
Dutch, and many of them learn  
Spanish besides. I would then  
have a German or Dutch-  
man, one that speaks Latin rea-  
dily and purely (and there are  
many such in their Univer-  
sities) employ'd to wait on the  
Prince, before he can speak,  
and let him never speak any  
word to him but Latin ; by  
that conversation the Child, be-  
fore he be seven years old shall  
speak

speake as pure Latin, and as readily as that Servant ; if he have two such Servants it will be better. Let him learn to read a Latin Book as soon as an English ; after that, Latin will be familiar to him all the days of his Life, having with great ease escaped the horrible tediousness of Grammar-Schools. With such Servants he may likewise learn many good things in sport, and in talk get the Grounds of History, the Mistres of Life. A great help to make the Child love and learn History, is, to let him have Pictures of great Persons, and Maps of Countries and Cities : These Pictures will give occasions to his learned Servants to tell him many things which he must know of the busines

103 The Rudiments of the  
business of the World ; there  
are few notable Histories of  
Antiquities which are not re-  
presented in Prints and Hang-  
ings ; these Images being ex-  
pounded to him, will make a  
lasting print in his imagination.  
A King (now flourishing)  
play'd in his Childhood with  
Cards, where the several Prin-  
ces and States of the World  
were figured ; whereby he  
learned betimes to know the  
World , in which he is now  
such a principal Actor.

If the Child have a good  
Memory , you may use it ;  
make him learn by heart a few  
profitable things ; I say a few,  
for if you over-stretch his Me-  
mory , you confine his Judg-  
ment and Imagination to a lef-  
ter compass, these three being  
like

like three Roomson one Floor,  
the widenes of the one makes  
the two other narrower. Imi-  
tate the wisdom of Gardiners,  
who will not suffer their young  
Grafts to be charged with  
much Fruit.

Before, and after all, let there  
be a principal endeavour to  
plant piety in the Childs tender  
Soul, that he may know, love,  
and fear his Maker and Re-  
deemer, and put all his hope  
and confidence in him, and not  
in his dignity of Prince, his  
Friends and Wealth: that he  
may have betimes a Preserva-  
tive against the corruption of  
the wicked World; by whose  
temptations a Prince is more  
assaulted than any of his Infe-  
riours: If there be any Vice  
sprouting in his *wicked* nature,  
let

110 **The Rudiments of the**  
let it be weeded out with all  
care.

Besides that Wilfulness and  
Libertinism which is natural to  
all Children, there is in some a  
natural niggardliness, covetous-  
ness, dogged pride, love of none  
but themselves, and cruelty to  
man and beast : These Vices  
are hard to be overcome, and  
without a singular Work of  
the Grace of God, and an In-  
dustrious Care to bend these  
crooked young Twigs to the  
contrary, they will grow worse  
and worse, being products of  
the tenacious temper of Melan-  
choly ; but most ill nature  
may be overcome by the pow-  
er of Grace and good Edu-  
cation.

This Discourse made for an  
Infant-Prince in his Mothers  
Court,

Court, may (for the most part of it) serve for all Children, especially for those of Noble condition : The Parents that have not the means to keep a Governess, may make advantage of their want, by taking the Government of their Children in their own hands : the Mother shall have that benefit of not being a Princess, that she may nurse her Child with her own Breast, which is more natural, more pleasing to God, and best for the Child : Thereby the Mother shall love the Child the better, and be better acquainted with his Inclinations.

It is ordinary that the Father is so employ'd abroad about other businesses, and the Mother so busie at home to guide her

112 The Rudiments of the  
her Household, that they al-  
low to themselves no time to  
tend that principal busines, the  
breeding of their Children, lea-  
ving that to some ill-bred Wo-  
men, who sometimes impart to  
them much folly: Will such  
Parents labour to get Goods,  
and neglect to make their  
Children good, to whom they  
must leave them? They may  
be sure their Children will pu-  
nish them for that neglect. Be-  
cause the Parents have not cur-  
bed in their Infancy, that Wil-  
fulness, and infatiate childish  
Greediness, that will have all  
things, and yet is content with  
nothing; the children will  
grow intemperate and inconti-  
nent men, slaves to their un-  
tame desires, and will lavish  
in luxury and drunkenness all  
that

that their Parents have saved for them with much care and labour : The more you love your children, and desire to be gentle with them all your life, the more be ye earnest so to break their obstinacy betimes, and the violence of their passions, that Temperance, Meekness, and Obedience become natural to them : Many by loving their Children too much at the first, have hated them at the last.

Let the Women that serve the Children speak plain, and good English ; if they stut, or speak too fast, the Children will imitate them ; it is not to be expected that persons of low breeding have much of Virtuous Qualities of the Civil World ; but at least let them not

114 The Rudiments of the  
not be froward, but of a good  
nature, quiet and modest ; for  
be ye sure that all that is done  
about Children with noise and  
high words, will make a deeper  
impression in their soft mould,  
than all the good instructions  
you can give them. When  
the Children are come to an  
age to learn by heart, force  
them not to it ; for if you do,  
they will hate Learning : but  
entice them with praise and lit-  
tle Rewards ; But in your  
Praise and Rewards you must  
use Mediocrity ; for if you  
praise them too much, you will  
make them proud ; if you re-  
ward them too often, you will  
make them mercenary : but  
shew them much love, and win  
them to do out of love what  
you bid them. I know that

Chil-

Children will learn but little without fear, and that a Rod is a necessary implement of a School ; but I consider now Children in the age before they go to School ; which age yet, must not lie untill'd, but ought to be husbanded with some easie Learning, and with much gentleness ; and the learning wherewith their tender Souls ought to be first seasoned, is that which will make them wise to salvation ; if you see them free to learn, overcharge them not with great tasks, lest you spend their spirits, and exhaust their natural moisture, make them drie and weak in their Bodies , and dull in their intellectualls.

The breeding of Girls till seven years of age, needs not be much

116 **The Rudiments of the**  
much different from that of  
Boys, but that their Wilfulness and  
Obstinacy ought yet  
to be more abated than that of  
Male Children ; and that for  
two Reasons : The one, that  
the Virtue wherein the Reputation  
of Women most consist-  
eth, is Chastity ; for which  
they have need betime to bear  
a strict hand over their passions,  
and indulge very little to their  
desires ; the other reason is, that  
they are to be ruled by the will  
of another, for which they shall  
be unfit if they be suffered to  
be self-willed. Let pains be  
taken with Girls to make the  
vulgar saying false, *What is a  
Woman but her will?* Many  
Parents take a clean contrary  
course, breeding their Daugh-  
ters more indulgently than their

Sons ;

Sons; whereby some become vain and wanton, proud Mistresses and peevish Wives. St. Peter knew what was most needful and becoming to that Sex, when he recommended unto them *The Ornament of a meek and quiet spirit, which before God is of great price.*

Let the Parents love to their Children be coupled with fear, when they consider that they are God's Trustees of those precious *Depositors*, and that they shall be called to account how they have fitted them for the Service of God, their King, and their Country. Let Parents be to their Children such Examples of Piety, Temperance, Meekness, and Charity, and Upright-

118 The Rudiments, &c.

Uprightness, that they may leave them the Inheritance of their Virtues; and that Goodness and the Blessing of God be entailed on their Families.

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FINIS.

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